EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL.—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." *St. Paul.*

VOL. II. [NEW SERIES.] UTICA, N. Y. SATURDAY, FEBRUARY 26, 1831. NO. 9.

THE PREACHER.

ORIGINAL SERMON....NO. V.

By Job Potter, of Cooperstown, N. Y.

Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs xiv: 34.

Man is a social being, a creature of circumstances, subjected to various mutations, and is operated upon by external objects.—His happiness or misery is dependant on the choice he makes, and the motives that prompt him to action. If righteousness is the governing principle, he will not only seek those things which will best promote his own happiness, but the happiness and prosperity of the great family of man.—Such a course could not be deemed unrighteous, unless we impute unrighteousness to the almighty Ruler of the universe, who seeks the best good of all his creatures. Hence the Author of our existence, and every good and perfect gift, never requires us to forfeit our most perfect enjoyments, either by his law, or through his divine providences; but the plans of infinite wisdom in the constitution of the universe, and the requisition of the divine requirements, are calculated to produce, not only righteousness, but the highest possible attainment of human felicity.

Sin and misery—virtue and peace, are inseparably connected, and cannot be separated one from the other. Therefore righteousness, so far from being a hard and irksome path, is the only way for a nation or an individual to enjoy the blessings and privileges which our heavenly Father hath put within our reach. The causes which call upon us for gratitude, praise and thanksgiving, are numberless. For the revelation of the character of the almighty and unchangeable Father of the universe—who "is good to all, and his tender mercies are over all his works"—on whom "the eyes of all creatures wait for their daily food," and who "opens his hand and satisfies the desires of every living thing"—who causes our barns and our store-houses to be filled with plenty, and who maketh the husbandman to rejoice in the fruits of the earth—who, in his kind providence, has given us health and peace in all our borders—and, in a word, permitted us to enjoy privileges to a greater extent than any other *nation* on the globe. That equality which the wise framers of our constitution has given to every man, wherein virtue receives its reward, and vice its merited punishment—and wherein every man can sit under his own vine, and under his own fig tree, with none to make afraid.

Heaven has marked this republic as an asylum for the oppressed, by the flight of our forefathers on account of being oppressed in their religious freedom. They sought this land where they could worship God according to the dictates of their own consciences—where every man can worship *one* or *three* Gods, as light and conscience dictates, without any laws compelling him to be a hypocrite, or forfeiting his liberty for the sake of his religion. In this country every man can believe and propagate that religion which he believes to be contained in the word of God, or the record which God hath given of his Son, and no councils of arrogant clergy can make statutes imposing religious creeds on the people—no inquisitions, gibbets, dungeons nor stake, can be erected to punish heretics.—No; we are at present freed from these worst of calamities. For these things we ought ever to offer unto the Most High the fervent aspirations of gratitude.

It will be recollected, with the most pleasing emotions, that since the establishment of our free and republican institutions, in this highly favored country, where equal rights are enjoyed, that as the mind has been brought to contemplate the all important "doctrine of the gospel of God our Saviour," it has rejected those doctrines which superstition has originated, in the ages of barbarism and popery. The mind of man, like water unobstructed, will find its common level. The advancement of man in divine knowledge, since the commencement of the last half century, is without a parallel in the history of man since the sixth century. The doctrines of anger and vindictive wrath in the Almighty—the vicarious sufferings of Christ—imputed sin, and imputed righteousness—of a hell of endless misery—have been rejected by thousands of the people in this happy country. The clouds of superstition and darkness have been lifted up, and man has found that righteousness and peace are inseparably connected, and that vice is the only road to misery and moral death. And the glorious gospel of life and immortality, which was promised to bless, and give an incorruptible inheritance to all flesh, has shone with more than mortal radiance on thousands of the inhabitants of this distinguished clime, and has, by the righteousness of our laws, and the genius of our government, caused the tyrants of civil and religious liberty to tremble; while thousands of the sons and daughters of oppression, who have lavished their substance to support civil and religious tyrants in voluptuousness, sin and oppression, have been driven by hunger, and temporal and spiritual wants of every kind, and of the most aggravated nature, from foreign countries, to seek an asylum in the peaceful bosom of America. These blessings of the equal rights of man, are the purchase of the blood and treasure of our forefathers, the most of whom have fallen asleep, but some continue until this present time, and joyfully see the pleasure of the Lord prospering in their hands. Thus, by a continuance in a way of righteousness and virtue, this government, possessing so much of the genius of the gospel—which is light to the blind, health to the morally sick, food to the hungry, strength to the weak, comfort to the afflicted, joy to the desponding, and life from the dead—will be like the mountain of the Lord's house, which shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

That righteousness which pervaded the minds of the framers of our excellent constitution (the purest on earth,) has exalted them to a respect and a name, which I trust will not be forgotten to the latest generations; and which shall be borne, as on wings, to the remotest boundaries of creation; and unborn generations shall rise up and call them blessed. Thus, as our holy religion seeks the best good of all, and has made ample provision for every subject, even for the poorest, so is there provision made for them here, which is not to be found in any other country on earth—even the most unworthy shares the protection of government. How unlike those governments which have been formed, as the result of, and with a view to, the promotion of partial creeds of religion, where a certain portion of the people were considered favorites of Heaven, and objects of the love and favor of God, to the exclusion of the larger portion of mankind—and which have made provision, not for all, but a few, and that number only who favored their particular views, and who were of their own stamp. Hence, instead of righteousness and peace, the history of those nations, and of those periods of the world, presents a most horrid picture—the blackest in the history of man. They depended not on the righteousness of their government, or the justice of their laws, to produce obedience and a love of their country and its laws; but the arm of physical strength was used to enforce them, whether right or wrong.

Wrong premises when strictly regarded, will produce wrong results. Hence the opinion which has pervaded the world, for ages, that man, who was created in the image of God, is not capable of self government—has not sufficient ability to be righteous—to be just—to be obedient to the principles of moral virtue—but must be compelled to it by coercive means—by des-

potic government—absolute authority!—Thus man, in his highest state of exaltation, has been degraded to the level of the brute. And yet, strange to relate, those who have thus debased human nature, and sunk man into the lowest depths of degradation, and bound him with the iron grasp of kings, and given him into the fangs of an arrogant and ungodly priesthood, to be disposed of according to their will and pleasure—doomed to a state of ignorance—have, by their creeds of religious superstition and bigotry, suspended his eternal salvation on his own works—taught that his best performances were sinful—that every sin was infinite, and deserved an infinite punishment—that there is no reward in this world for virtue and righteousness—that it afforded no pleasure, but pain and sorrow, and that sin was the only source of happiness in this life! Thus man, finding no incentive to righteousness in this life, the pathway to the future being filled with so many obstructions and difficulties, and the light shining so dimly, became hopeless and abandoned the pursuit. He was like the mariner who had become discouraged in the storm, and hence abandoned his ship to the mercy of the waves, in hope of its meeting a friendly shore and a favored clime. At length the entire failure in the attainment of that happiness which men so anxiously sought, aroused in them the spirit of inquiry and investigation, when, by slow degrees, they threw off those chains and manacles, both political and religious, which have for ages smothered investigation, and blunted reason, by imposing on the mind those doctrines, above alluded to, which were enforced by penal laws, the forfeiture of every thing dear to man in this life, death itself, and the threats of an eternity of wo. Thus the work of reformation and improvement has gone on, until thousands now rejoice in a world's salvation from sin and moral death, and now find sufficient inducements to practise righteousness and every social and moral virtue, *for the love of virtue*, not through fear of the cruelty of tyrants, nor the vindictive wrath of an angry Deity, nor the flames of an eternal hell. Since the clouds of superstition have, in some degree, been lifted up, the "Sun of righteousness hath arisen with healing in his beams," giving the knowledge of God, "who is good to all, and whose tender mercies are over all his works"—who is the Father of all, and "who will have all men to be saved and come unto the knowledge of the truth"—who will "gather together in one, all things, in Christ, both which are in Heaven and on earth"—and who will cause "every knee to bow, and every tongue to confess that Jesus is Lord, to the glory of God the Father." Such has been the result of free inquiry and of free investigation, both as it respects civil and religious prosperity, that it has caused tyrants to tremble with horror, and some of the thrones of Europe already to feel the shock, and many of the degraded sons and daughters of European oppression to catch up the sacred fire and determine to be free.

As a nation, we have great reason to rejoice at the unparalleled peace and prosperity which we enjoy, not only at home, but abroad with foreign nations—and for the abundant productions of the soil—the light of science, whose genial rays have shone with rising splendor on the people of America, where rich and poor can bask in its light, and grow in knowledge and righteousness. These considerations furnish abundant reason for gratitude and thanksgiving to the Author of every good and perfect gift, who has given us so great a share of the "wisdom which is from above." And as a religious people, there is no nation on earth that enjoys equal privileges with us. Although there are a great variety of sects in this country, yet they all share equally the protection of government; no one is compelled to pay for the support of another sect, and none are, by the constitution or the laws, excluded from holding office. The sun of our prosperity has risen above the horizon, and all enjoy its blessings and share its influence. When we look upon the few fleeting years, which have gone down the current of time, and realize the dim light which then shone upon the political and religious world, and contrast it with the present—where is the heart so dull to sensibility, as not to find one thank-offering for the Most High? *Then* parents looked upon the pledges of their love, and believed that at least nine out of ten were reprobated to endless suffering by the decree of God, for the honor of his vindictive justice; while one or two only were elected to everlasting life, to the praise of his glorious grace.—Imagine if you can, the heart-withering anguish, and the storms of wrath which then seemed to gather thick around! where are they now? The light of Divine truth, and the knowledge of salvation through the glorious gospel of the Son of God, has fully chased them away, and left the mind as clear and calm as the cloudless sky. Delivered from bondage and fear, which hath torment, you now behold a God who is the Father of all—who will have all men to be saved—who is the Saviour of all men, and who has promised that "all the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him"—that "all nations whom he has made shall come and worship before him, and glorify his name." Thus our eyes have seen, and our hearts have rejoiced in that righteousness which has exalted this nation to that of a name and a praise in the earth. And as individuals associated together, form nations, so virtue must exist in the characters of individuals composing nations.

The text informs us that "sin is a reproach to any people." We are informed that "sin is the transgression of the law." Hence it follows that, in order for a nation to become sinful, it must be by transgressing a national law; and nations being composed of individuals, the same law which is imposed on individuals is, of necessity, the law of nations. Hence that governing principle which will promote individual, will produce national prosperity, and the destiny of nations is dependent on the character of its subjects.

It was by the transgression of that universal law, by which God holds the destiny of the universe, that the Jews fell a prey to their own sins and transgressions—by degrees, little by little, substituting their own traditions in place of the divine requirements, until they had entirely forsaken the law of God, and become a reproach, and a by-word, and destruction at last came suddenly upon them. Egypt, Tyre, and Babylon shared the same fate. The religion of Christ, in its first introduction into the world, and in its original purity and simplicity, gave a tone of character to the nations of Greece and Rome; which seemed at the first introduction of it into those countries, to promise universal peace to the world. But, alas, how short was the duration! for as soon as it became popular, its doctrines became contaminated by the rapid admission of the Heathen, with some of their superstitions; such as the doctrines of demons, or two omniscient beings, one good and the other evil—Tartarus, where they believed the wicked would be punished after death—a general judgment in a future state of existence, where the righteous would be rewarded with the enjoyment of the Elysian fields, and the wicked be sent into Tartarus, or the modern hell of Christians.—Thus, by slow and almost imperceptible degrees, forsaking the law of God, and the doctrine of the gospel; the priests created distinctions among rulers and people, and at the same time, began thirsting for power and wealth, seeking how they might best attain their favorite object. To do this, they also began to preach terror to the common people, and gradually to induce them to believe that they had great influence with the Deity, and could prepare a way for their escape from hell. The priests also commenced flattering emperors and kings, and by artful insinuations, succeeded in obtaining small privileges at first, until, by degrees, they established their opinions by law, and succeeded in making rulers and subjects believe there could be no salvation save thro' their influence.

Knowing that wealth is power, they left no means unemployed to accumulate wealth—inducing the people to believe that for money they could obtain the remission of their sins, and as all that a man hath he will give for his life, so much more, to be delivered from the miseries of eternal wo? Thus they obtained money from rich and poor, by operating upon their fears and credulity, until every thing that belonged to religion and virtue was destroyed, except the name. Missionaries were employed to propagate their sentiments and further their views, who claimed infallibility and divine influence. And all this has been done, perverting the ways of the Lord, until scaffolds and fields have been stained with human gore, and Greece and Rome have been, and are now, a reproach among all nations, and a monument of the truth of the text—that "sin is a reproach to any people."

We have to-day met in this temple, to mingle our grateful homage and praise—to render a tribute of thanksgiving to God, for the blessings of civil and religious liberty which we so amply share, and so peacefully enjoy—and, with hearts beating with devotion to the Giver of every good and perfect gift, to offer fervent supplications to the all-merciful Disposer of events, for his continued favors and blessings.

Are we assured of the continuation of these blessings and favors? "Righteousness exalteth a nation, but sin is a reproach to any people." In a republican form of government, where every individual constitutes an integer of the great whole, the virtue of the nation is made up of individual virtue. Every individual is responsible for the well-being of the nation. Is there no danger of the loss of these privileges which we now enjoy? The zeal of the Jews and of ancient Greece, Rome, and many other nations, to enforce their particular religious views, proved their overthrow and destruction. Have we nothing to fear in this country? Have we not men in this country who, through the influence of an over-heated zeal for the propagation of their peculiar sentiments, are endeavoring to influence the government to aid them in the attainment of their object—and resorting to every means in their power, strive to influence the government to that effect.

Societies have been formed of almost every name and character, such as the "American" Missionary—Bible—Tract—Sunday School—Temperance and Education Societies—all called *National*. What are the professed objects of all these various societies, as held out to the community? The salvation of immortal souls from the wrath of their Creator—from the anger "of him who loved them, and washed them in his own blood." All this, to the superficial observer, is calculated to induce the credulous and unsuspecting people to give liberally of their substance, to aid in so laudable an undertaking. My friends, we need not expect an enemy to avow his real object; but that, with pretended professions of benefitting us or mankind, they will, "for a pretence, make long prayers"—betray with a kiss—and, like the seducer in the garden, will profess to make "us wise" and popular in the eyes of the world—that we "shall be as Gods," and have our names enrolled among the saints. Thus they add society to society—not because there is any clear evidence of good resulting from them, but because it is the recommendation of their priests, and they are popular men; and thus, instead of worshiping God, they worship a contemptible deity, falsely called *popularity*. For this purpose, there must be large sums of money collected and put "into the Lord's treasury"—*alias* the pockets of the priests. Governor Lincoln said, in a speech to the Legislature, that "within five years only, more than thirty millions of dollars had been authorized to be held for religious purposes," in the single state of Massachusetts. Add to this the immense funds of the Bible Society, forty-five thousand dollars collected by the American Temperance Society, besides the funds of the Sunday School Union, Tract Society, &c., all of whose funds are to us unknown, and the amount must be startling. They deny having any sectarian objects in view, yet they reject with disdain the assistance of every man, who is not purely Orthodox, in all these various pretended evangelizing schemes. Look at their agents, constantly scouring the country, pursuing their schemes of proselyting with all the art of sycophants—pretending friendship for immortal souls, while to all who do not enter into their views, they show evidence of anger, and without mercy, threaten with an eternal hell, like that of the Roman Vatican, to awe them into their measures. It is not enough that such threatenings are resorted to, but they endeavor, by every means, to reproach every sect of Christians who may chance to differ with them in opinion, by speaking evil of them, by sneers, and shrugs, and warning young females to avoid connecting themselves with young gentlemen belonging thereto. They also publicly declare that they hesitate not to "dictate to thousands of immortal beings," who are willing to submit to such dictation, for the sake of being considered popular. Where is the boasted liberty we claim to enjoy, while the people of this country submit to the galling yoke of superstition, and to such dictation? Look at the halls of Congress, and see the list of names who have petitioned that body for the suspension of the United States' mail, on a day they have chosen as a Sabbath—to bind the consciences of the people to the observance of a day which God has never commanded to be kept as a Sabbath—which petitions, if granted, would pave the way for granting other petitions, and so on, until a religious creed would be established by law, and all with a pretension of benefitting the souls of men. "Let us lay aside every weight; and the sin that doth so easily beset us," not warring against principalities, but against "spiritual wickedness in high places," and let us set a determined guard against the very appearance of evil.

The present is an era of important events. "The Christian party in politics" are making a most desperate effort to obtain power and influence, by means of the various societies above named—by sending the clergy to devour widows' houses—directing children to disobey parents, and give heed to their fables—by preaching the doctrines of devils, and, at the same time, pleading with Congress to aid them in their pretended schemes to evangelize the world. But there are some who fearlessly resist every encroachment upon our rights—we have a faithful watchman in Congress, at whose feet Tecumseh fell a lifeless victim, and before whom the petitioners for suspending the transportation of the mail on the first day of the week, stood pale with disappointment, and returned gnashing their teeth with anger.

"Our adversary has come down, having great rage, knowing that he hath but a little time." "Stand fast," therefore, "in the liberty wherewith ye have been made free,' not only as a religious denomination, but a a nation—remembering that national independence is made up of individual independence; and let no consideration induce you to listen, for a moment, to the voice of him, who may offer you the reward of endless bliss for listening to any doctrine or scheme not contained in the record of divine truth. Neither be ye afraid of their threatenings, for when threats are used, it is a sure evidence that such have not the doctrine of the apostles; for "knowing the fear of the Lord" *they* PERSUADED men. May the examples of the past, be an admonition to us not "to follow their pernicious ways, by reason of which the way of truth shall be evil spoken of," but let our motto be *onward*, "for God has done great things for us, whereof we are glad." It is He "who crowneth the year with his goodness, and his paths drop fatness"—"let us, therefore, be glad, and rejoice in his name, who doeth wonderful things"—"let every thing that hath breath praise the Lord, praise ye the Lord." "Therefore, my beloved brethren, be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

[*For the Magazine and Advocate.*]

TO ALL WHOM IT MAY CONCERN.

It is the remark of a distinguished poet, that "an honest man 's the noblest work of God;" and the common sense of mankind has sanctified its correctness, by the seal of universal approbation. For it is this moral propriety of character, that assimilates human nature with the nature and perfections of the eternal God. And as the Deity is, in himself, the highest and the greatest possible good—so, that creature, which is most like him, must be the noblest of his works.

Now, the above sentiment is not advanced because it is controverted, but because it is in the mouth of almost every man in community—many of whom, in the ordinary concerns of life—in the business transactions between man and man—are upright, honorable and honest; but who, in other things of great moral importance, are neither. As men of veracity, strict integrity, and fair dealing in their daily intercourse with men, they appear as polished pillars in the social edifice, on whom may repose with apparent security, individual and public confidence. But as they are prominent parts of the structure, we will approach and examine them, to see whether, while they appear beautiful in the distance, the gilding is not tarnished, or their stately forms "full of dead men's bones."

It is notorious, that such is the state of public opinion, that certain uncandid and hypocritical meannesses, because practised by men otherwise respectable, are winked at, or wholly overlooked—especially when they relate to subjects of religion. Have these men made up their minds concerning religion, with the same caution that they would use respecting a course of speculation, or the results of a common bargain? Are

they as ingenuous, upright and persevering in their religious principles and professions, as in the business of life? Are they as punctilious in preserving the truth, respecting their opinions—as cautious of the imputation of hypocrisy, in their religious professions, as in the most trivial, temporal concerns? And are they as much concerned to leave a favorable impression upon the mind of the rising generation, respecting their religious integrity, as in almost any thing else?—That there are thousands and tens of thousands of men, in other respects, of the highest moral worth, for whom these questions *cannot* be answered in the affirmative, cannot be denied. They are the sociables of every party, and for the time, the believers with every sect under heaven.

With an unbeliever, they profess not to have formed an opinion—do not see how people find it possible to believe the Bible—and take their turn in cracking the silly joke upon the professors of Christianity—and especially upon the men of "the black cloth," with the utmost condescension. It is amusing to see them quail, perhaps the next moment, in the presence of those whom, out of pure good nature, they had insulted. And they will embrace the very earliest opportunity to *whisper*, that their previous associate was an infidel—a man of no principle.

With an orthodox man, they are for strenuous measures—think of joining the church—will take a pew at least—wonder that men have so little interest in religion—hold the mystery of the Trinity as the most important fundamental in the doctrine of the church, and have little doubt that the justice of God will be glorified in the endless damnation of the finally impenitent.

The next hour brings them into a circle of Universalists, where they recite, with great glee, the particulars of their last interview—except what they have actually done; and are very sorry that they were from home, or were detained by a cold, or by company, from the last meeting. They wish you to understand, that yours is their church—your creed, theirs—your religion, their religion, and your God, their God.

Now, gentlemen, is this course one of pure honesty? Does it enable you, at all times, to keep the truth in countenance? Is it the right-forward course, you so much approve in other matters? Does it not smell strongly of that filthy thing which men call hypocrisy? And do you not expect, that your children will learn to fidget and equivocate in the same way, without being scrupulous about the place or the occasion?—Deception, and equivocation, and falsehood, and hypocrisy, are just what the words mean; to whatever subject they may be applied—and, however it may be with you, your children, and many others, will think them of as little consequence in the business of life, as in matters of religion.

There is but one possible way by which you can escape these imputations and consequences—it is by taking your stand, and of course, your place in community. We do not ask or wish you to profess Universalism, unless you honestly believe it—all we desire is, to know where to find you. If you are really unbelievers, say so, and we will give you credit for honesty—if you are Orthodox, why own it then, and we will respect your candor—and if you are Universalists—though we cannot think you are—we will recognize you as such. But whatever you may be, we implore you for your own sakes, for the credit of human nature, and for the honor of God—do not be hypocrites.

We close our remarks, for the present, with a word to another, and quite a different class. We mean certain Christian professors, who, like the Samaritans, "fear God and worship idols." And of the multitude of this genus, we mean a particular species—the open and professed Universalists, and former members of that denomination. Those who, without renouncing their principles, have given their attendance, their influence, and their support, to the aid of sects, whose doctrines they hold in utter abhorrence; and who, in the wantonness of absolute bigotry, exert all their means to arouse their own, and sharpen the prejudices of others, against the very sentiment which they avowedly believe. Paradoxical and contemptible as this course is, it is, at this moment, illustrated by a number of living examples. We know individuals of this stamp, who, when a faithful, moral and intelligent minister of their own faith, preaches at their very doors, can either silently shut themselves up in their own houses, or, with their families, "pass by on the other side," and walk half a mile to attend the meeting of another sect. Who, with an unutterable contempt of the liturgy, read prayers, with great apparent devotion—with a fixed disbelief in the Trinity; repeat and chaunt the doxologies with inflexible gravity—and with the clearest conviction that the doctrine of endless damnation is a corruption of Christianity, quietly sit and hear this dogma inculcated as essential to salvation.

Now, gentlemen, if you are not wholly insensible to shame, in order to escape its compunctions, as well as to render yourselves consistent, we recommend to you to change either your *principles* or your *practice*—for your present course is as much despised by those you court, as it is reprehended by your former friends.

S. R. S.

[*For the Magazine and Advocate.*]

LETTER FROM OHIO.

Messrs. Editors—The following is an extract of a letter, recently received from an intelligent gentleman at Belpre, Ohio. If you think, as I do, that it will be interesting to your readers, you will give it an insertion in the Magazine and Advocate.

S. R. S.

* * * "I think there never was a time, when a faithful and able advocate of the 'wisdom which is from above,' was more needed in this region of the heritage of the Lord Jesus, than the present. And I think there never was a time, when the gospel of the 'grace of God, which bringeth salvation' to all people, would have been more readily received. For the people have been surfeited with the fulsome and sulphurous waters of Sodom, and are anxious, and long to taste the pure waters of life, which shall 'heal the hurt of the daughter of my people.'

To be sure, we have not been altogether destitute of the preached word of the gospel of peace; for 'the sound thereof has gone out into all the earth,' and we are assured that 'it shall not return void, but will accomplish the thing whereto it was sent.'—Yet, notwithstanding this cheering prospect, the laborers are so few, that the adversaries of the 'Lord of the harvest' may do us much injury. For they have already been in, and spied out the land, from the mountains eastward, to the junction of the mighty waters southward; and have gone up with the report, that 'the land surely floweth with milk and honey, and the inhabitants thereof rest securely under their own vine and figtree—Let us go down and possess it!' And already have they divided the land of the "Great Valley" among the children of the pilgrims, from the eastern, to the western mountains.

And now, already, behold them spreading over the land, and, like the frogs of Egypt, creeping into the very kneading troughs of the people—devouring the portion of the widow and the fatherless; and still crying 'give—give, for peradventure *we* may appease the wrath of the Master of the harvest'—when, in fact, like the foxes of Sampson, they scatter fire-brands whithersoever they go—misrepresenting the character of the Master, and endeavoring to induce the people to believe that he reaps where he has not sown. It is highly necessary, therefore, that those who are able and willing, should 'vindicate the ways of God to man.' And of such creatures as He will have to oppose the mushrooms of charity, '*one* will chase a thousand, and *two* put ten thousand to flight.'"

W. P. P.

[*For the Magazine and Advocate.*]

Liberty Corners, Cohocton, Feb. 8, 1831.

Messrs. Editors—We have succeeded in forming a Society of Universalists in this place, consisting of thirty-four members. There are several others here and in this vicinity, who are firm believers in the "grace of God that bringeth salvation to all men," who, it is thought, will soon become members.

The following named gentlemen were appointed to office:—Br. Abram Dubois, *Moderator*. Brs. Peter Haight, Eleazer Tucker, Benoni Danks, Lucius Shattuck, Levi Smith, and Zina Olford, *Trustees*.

Ministering brethren who may chance to travel this way, are invited, in behalf of the Society, to call on either of the Trustees, or members, where they may be assured of finding a home as long as it may suit their convenience to tarry with them.

A. H. CURTIS.

There is a dignity and elevation in virtue, which overawes the most daring profligate.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, *Editor and Proprietor.*
AARON B. GROSH, *Associate Editor.*

Utica, Saturday, February 26, 1831.

RELIGIOUS NOTICES.

Br. A. B. Grosh will supply the desk, in this village, for the Senior Editor, to-morrow—will preach at New-Hartford on the *first, second,* and *fourth* Sundays in March, next,—at Eaton's-bush, on the third Sunday, during the day; and will lecture at Little Falls, in the evening of said day.

By Request.—The subject for to-morrow evening's discourse, in the Universalist church, in this village, will be, *the destruction of soul and body in hell.* Text—Matthew x: 28, and Luke xii: 4, 5.

TO CORRESPONDENTS.

Communications crowd on us, and have become piled on our table, till we almost dread to overhaul them. Here are some which, on account of their great length, or many defects, have received the *go-by* week after week, in hope, that in the time to come, we might find sufficient leisure to correct them, or by abridging, find room for them in two numbers, at least.

Here are others—doubtless good, worthy, and fit for a place—but having been mingled with the mass, they have experienced, in their neglect, the effects of keeping bad company. We hope soon to call all forth to judgment, and, by separating the worthy from the vile, do justice unto all. In the mean while we shall publish, as fast as we can, all such communications as we believe are imperiously called for by the tastes and wants of our readers. G.

NEW SOCIETIES.

A society of Universalists, belonging to the towns of Waterbury, Moretown and vicinity, Vt., was organized on the 30th of December last; and is said to be at present in a very flourishing condition.

A flourishing society of Universalists has recently been formed in Reading, Pa. where Br. W. L. Hawley is at present ministering with general acceptance and good success. They have purchased a lot of land at $1000, for a house of worship, and have nearly money enough subscribed to finish it.

A church of believers in the doctrine of universal salvation, has lately been constituted in Marlboro', Mass. and was to have been publicly recognized on Wednesday last. S.

CONVERSION IN THE MINISTRY.

Rev. Mr. Carder, of Williams' Settlement, about twenty miles from Cincinnati, Ohio, formerly an Orthodox clergyman, and a man of distinguished talents, has lately embraced, and is now successfully preaching the doctrine of universal salvation.

UNIVERSALIST STATISTICS.

We present our readers with the following statistics of our order, for the year 1830, proposing to continue, correct and improve the same, from time to time, as opportunities and further information shall render convenient and expedient. We acknowledge ourselves especially indebted, for much of the information here given, to "Der Frœhliche Botschafter," and to the "Universalist Register," published on the last cover of the "Christian Preacher"—works noticed, a few weeks since, in this paper.

NEW SOCIETIES.

Maine—Athens, Blakesburg, Cherryfield, Cornville, Gouldsboro', Greene, Leeds, Milo, Mt. Vernon, Moreton, Sullivan, Sumner, Sydney, Strong, Waterbury, Westbrook, Waldoboro', Wellington.—18. The whole number of societies in this state is about 80.

New-Hampshire—Bradford, Danbury, Goshen, Kingston, Mason, Newport, Plainfield—7.

Whole number about 50.

Rhode Island—Whole number about 8 or 10.

Vermont—Brattleborough, Bennington, Burlington, Duxbury, Fallington, Shoreham, St. Albans, Washington—8.

Whole number about 57.

Massachusetts—Andover, Boston, (4th,) Barnstable, Chelmsford, Colchester, Dorchester, Danvers, Framingham, Farmington, Gloucester, 2, (3d and 4th), Haverhill, Littleton, Mason, Rutland, Stowe, Spencer, Sterling, Taunton, Yarmouth—20.

Whole number exceeds 90.

Connecticut—Mansfield, Middletown, Waterbury—3. Whole number 26.

New-York—Albany, Crownpoint, Elmira, Fort Covington, Goshen, Genoa, Hopkinton, Havanna, Moriah, Nankin, New-York city, (No. unknown), Royalton, Ticonderoga—13.

Whole number about 165.

New-Jersey—Whole number about 5.

Pennsylvania—Reading—1.

Whole number probably about 18 or 20.

Virginia—Richmond—1. Whole number unknown.

North Carolina—Whole number about 5.

South Carolina—Charleston, Fairfield, Lexington, Newberry—4. Whole number unknown.

Michigan Territory—Pontiac, Oakland—2. Whole number unknown.

Ohio—Belpre, Clinton, Hampton, Oxford, Westfield—5. Whole number about 50.

Kentucky—Cynthiana—1. Whole number unknown.

Indiana—Liberty, Wayne—2. Whole number unknown.

Whole number of new Societies formed in the United States, during the past year—85.

Whole number of Societies, now existing in the United States, does not fall short of 570.

[TO BE CONTINUED.] G.

"ABSALOM'S INGRATITUDE.

A Discourse by Rev. C. F. La Fevre, delivered at Troy, N. Y. December 12, 1830. Published by request. Kemble & Hill, Publishers, Troy, 1831."

This is a sermon of more than ordinary value and excellence. The preacher took his text in the words of Absalom, 2 Sam. xv: 4, "O that I were made judge in the land." After a pertinent introduction, and a summary history of the author of these words, he proceeds to his main subject thus:

"We have shown you how Absalom stole away the hearts of his father's subjects. It was by using smooth speeches, by a whining, canting hypocrisy: by insinuating into the ears and hearts of those to whom he opened the gate, before they could be admitted into the king's presence; that he was more just, more solicitous for their welfare; in short, that he was a better man than his father. We purpose now to draw a parallel between this ungrateful child and those who stand at the gate of the temple in which we enter to present our petitions to the King of kings.

And what is it, my friends, that forms a large proportion of the addresses of ministers to their people?—It is, *their* love to them—that all *their* labors, all *their* care, all *their* heart's desire is, that *they* may be able to save the souls of their dearly beloved brethren from falling into the hands, or being overwhelmed in a future state by the bitter and revengeful wrath, of their heavenly Father. That the great King has his furnace prepared, and unless they make haste and love him with all their hearts, and are willing to acknowledge the justice, mercy, love, and benevolence of his intentions, and glorify him for all the millions now in that place of torment, why then the same fate will happen unto them, and they shall be cast into a burning lake to wail away the countless ages of eternity. "Now, my dear hearers," says the tender hearted preacher, "when I reflect upon your awful situation, that you are standing on the very brink of the pit, that your feet are slippery and your knees feeble, my very soul dies within me. You know how I love you; you are dear to *me* as the apple of my eye—I would spend all and be spent for you, to save you from this doom of your angry Father. O, how would my heart leap for joy, could I believe, without flattering my partial feelings, that of all my dear congregation, not one might be lost eternally, but that God would have mercy upon all, and rescue his creatures from everlasting destruction. But, my friends, this cannot be my happy lot."

"Your temporal cares and troubles, though I know that they are sent by the Father of mercies, claim my sympathy and excite pitiful emotions; but they sink into nothingness when I turn my tearful eye to the realities of the unseen world, and see millions of God's children tormented day and night, without hope of *rescue,* without hope of *amendment,* only to satisfy God's *vindictive justice.* It is this that adds poignancy

to my grief; it is this that causes me to water my couch with my tears, and to groan in the spirit, being burthened. It is not *my* wish that any should perish. I would have all men included in the 'common salvation.' My constant prayer to God is 'that he will have all men to be saved and come to the knowledge of the truth.' O, that I could offer this prayer in faith. But no—this cannot be the case. O, that I could pluck men as brands from the burning. 'O, that I were judge in the land.'"

But our limits forbid further quotations. We cannot do adequate justice to the esteemed author without quoting the whole sermon. After drawing the parallel between Absalom and many pretendedly benevolent preachers of modern Orthodoxy, showing how the latter steal the hearts of people, and after alienating their affections and confidence from the true God and the merciful Saviour, and securing that affection and confidence for themselves, by representing their own benevolence as far exceeding the benevolence of God, the author proceeds to illustrate the pernicious tendency of such preaching by several happy similitudes: and closes by inculcating the strongest confidence in, and entire reconciliation to God, as the best of all beings; and an unwavering confidence in the profession and promulgation of views so honorable to the divine character and so consolatory to man.

We should be happy to present our readers with more extracts, or even the whole of the discourse; but our limits at present will not admit of it. The author will accept of our thanks for the copy he had the kindness to send us. We think our brethren in Troy must consider themselves highly favored by the labors of so able a preacher. S

A Serious Address to the Presbytery of Oneida, on the manner of conducting the late revivals within their bounds.---By Ephraim Perkins, of Trenton, Oneida co. N. Y. 1831.

This is a duodecimo pamphlet of 12 pages, just issued from the press of Bennett and Bright. It is, what it purports to be, a *serious address*, narrating some of the most extravagant measures lately adopted by certain members of the Oneida Presbytery, and some divinity students and Home Missionaries in this vicinity, in getting up and conducting revivals; interspersed with appropriate remarks and pertinent observations, on the evils attending them. The author commences his pamphlet as follows:—

The right to hold, unmolested, any religious creed or theory which an individual or community may embrace, by what they deem a diligent and faithful investigation of the sacred Scriptures, and to endeavor to propagate the same by a fair, open, biblical discussion; by reason, argument, persuasion and example; is one of the distinguishing principles, allowed and contended for, by protestantism; the subversion of which, would soon produce in this country a state as abject and deplorable as that of papal hierarchy before the reformation. But when the decencies, charities, and civilities of life, the peace of families and neighborhoods, and the fundamental laws of morality or Christianity, which bind together civil society, are invaded and outraged, then only is it right and proper publicly to remonstrate against such practices.

The writer then goes on to describe an evening meeting held in Trenton, and concludes his description of it thus:—

"After the evening was far spent, there having been no fainting, falling, or crying aloud for mercy, and some signs of impatience and wish to be going were manifested, and the praying Christians became more and more vehement, Littlejohn said "*Can't we roll the wheels a little harder?*" (these were his identical words.) He then raised his voice to the highest pitch, threw himself forward from his knees to the floor, and pounded, torturing himself in extreme agony, sometimes groaning and sighing (ostensively for poor sinners.")

He describes another anxious meeting as follows:—

"A person well versed in revival operations, sometimes acts as a professor, teaching the others how to pray with effect, and sometimes stops one in prayer, saying, "Don't pray so, don't pray for the heathen and yourselves now, pray for such a person," or, "let all be brought to bear in favor of these poor sinners." After much praying, in which a number of females had been engaged, some of them very young, Littlejohn came out of the anxious room, with terrific and distorted features, and said, "Brethren, God's in t'other room, and I believe the devil's been there too: for such wickedness I never saw in all my preaching of the gospel." He said he believed there were 30 anxious in the other room who wanted to be converted. "You don't pray here to-night—you don't agonize—you don't groan—you han't got into the harness—you must wrestle harder with Jacob's God. I have prayed mightily in t'other room to-night—I've done my best. I wish you could see the brethren in Floyd pray once. You would be astonished—they pray like Christians. When they come to the throne of grace, they take Jesus Christ in their arms, and *r——us——h* into the gates of heaven, and then plead for sinners!" At another anxious meeting, he said he had often been in such an agony when females in Western were praying, although miles from him, that he had been compelled to get up and walk his room."

He thus concludes his narration of another similar meeting:—

"After much vivid description of Heaven and hell, in various turnings of language and modulations of voice, he raised it in the most agonizing and distracted strains, (as a tender mother might be expected to do, who saw her helpless offspring a victim under the uplifted tomahawk, and scalping knife; or as if she thought the impending wrath of an angry, vindictive God ready to burst upon it instantly in eternal vengeance,) saying, "*Don't——don't——don't——don't!* let these children go *down——down——down——down to everlasting burnings! O!——O!——O!——Save——save——save——save;*" and other kindred expressions, till he seemed to be exhausted; and they thought, and do still think, that he fell prostrate upon the floor, and then sighed, "*Oh!——Oh!——Oh!*" And the anxious (mostly children) screamed in great numbers, "I *will* give up my heart to God!" "I *want* to give up my heart to God!" "I am *sinking down to Hell!*" During this time, Littlejohn was silent, and after *they* ceased, he went about the room, inquiring of some individuals why they had not given up their souls to God, as the rest had done; and told them of the danger they were in—that their damnation would soon be sealed if they did not."

After relating the manner of these revivalists of creeping into houses in the absence of the husband and father, to frighten weak minds and excite division, alienation and distrust of parental character, while they studiously avoid an interview with men of enlightened and independent minds, he mentions the circumstance of a Mr. Grant and Col. Moulton of Floyd, the first of whom had providentially caught them at his house after an absence from home, and commenced an expostulation with them on the impropriety of such a course; our author thus proceeds:—

"But they could not be persuaded to tarry long. As they left the door one of them said they had thought much of or about him, and he would yet be a subject of their prayers. At their next meeting at the village school-house, Littlejohn invoked God to "*come out in judgment against that scoundrel! I ache to call his name*—That scoundrel! for such he must be who opposes God's work, and his ministers, and treats them with reproach and contempt." He prayed that he might be "removed from his family," evidently meaning by speedy death. He was so understood by a large meeting. Mr. Burritt was present and did not protest against the language.

At a prayer meeting held at the Rev. Mr. Burritt's house in the spring of 1830, Littlejohn in prayer named and designated Col. David Moulton, as *scout master general of the Devil's Kingdom!* and prayed that if he had not already passed the line of mercy he might be converted, and if he had, he might as well be removed to the churchyard, and limited the time to forty-eight hours. This is the substance of an affidavit sworn to by Hiram Furgo, Samuel Knox, and Andrew D. Grannis; and many others declare the same."

He then pertinently asks the question (which we suppose was intended to be answered by the friends of Professor Stuart of Andover):—

"Gentlemen, will you, dare you, "aver before Heaven and earth" that the orthodox have no victims of intolerance and exclusion? that there are no attempts to 'cover

with reproach those who may differ from themselves—to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude, by joint and perpetual menace!"

The pamphlet concludes with an earnest entreaty to the Oneida Presbytery, to take the subject into their serious consideration, and by some official act, let the public know whether they approve or disapprove of those and similar measures of getting up revivals, that the public may know in what estimation to hold this body. Whether the appeal will be listened to, or produce any effect on the Presbytery or not, we cannot say. We think not however, for though the most enlightened and judicious of their number are heartily disgusted with such measures, yet a great number of their leading men, such as Dr. Lansing and other apes of C. G. Finney, are practising the same extravagant feats themselves, and are determined to break down all who oppose them. "They are not at all ashamed; neither can they blush." By them we are strongly reminded of the old adage, "Whom God wills to destroy he first makes mad."

We recommend the above named pamphlet as worthy the attention and serious consideration of all. It is to be had at the Bookstore of Messrs. H. & E. Phinney & Co. in this village.

S.

BIBLE SOCIETY.

We have received, by the kindness of a friend, the Washington co. Post, published in Salem, in this state, dated 16th February. The editor notices the meeting of Liberals, held in Rochester in the last month, and particularly that part which relates to Bible, Missionary, and other *pseudo*-Religious Societies, in the following spirit:—

"We have copied these resolutions and so much of their "liberal" address, to show our readers the sentiments of those who fear, lest the "Charitable Societies" of the day should jeopard "the liberties of our beloved country;" and to point out some of the errors upon which such sentiments are founded."

"What is the fact with regard to the funds of the American Bible Society? Let the following extracts from "A brief Analysis of the system of the American Bible Society, containing a full account of its principles and operations," (published last May,) answer:"

"The only stock of money held by the Society consists of $1350, the gift of two individuals, and which cannot, at present, be disposed of without a sacrifice.

"With the exception of $20, bequeathed as a permanent fund, and which cannot be disposed of, the Society has no permanent fund whatever; nor is it the intention or desire of its managers to amass them.

"Most of the Society's property consists in buildings, (erected solely by the contributions of the citizens of New-York and its vicinity, made for that specific purpose,) which are appropriated to the manufacture of Bibles and Testaments, in stereotype plates, and in a stock of paper, printed sheets, and books bound, which must constantly be kept on hand for seasoning, and in readiness to meet orders for the same.

"The Society is dependant, from year to year, for its resources, on the *voluntary contributions* of its auxiliaries and friends: aside from them it has not the means of carrying on its operations.

"All monies received during each month are acknowledged in the extract of correspondence; (which is published monthly and sent to every part of the United States:) and a clear and distinct account of all funds in its possession, of its receipts, and of all the objects on which its monies are expended, during the year, is published in the annual report, which is freely circulated."

Hence, every one may see how entirely mistaken these Rochester "liberals" have been in this matter. Instead of a "vast amount of funds, permanently invested in government securities, &c." the Bible Society has, in fact, only $20 of permanent fund, and its Managers neither intend nor desire more! This is a fair sample of the *correctness* of this meeting of "liberals." And, we have no doubt, but many of the persons attending that and similar meetings, are honestly misled by erroneous statements such as we have here exposed.—Their avowed sentiments are based upon *false* representations. And if they would take the trouble to inquire a little more diligently after '*truth*,' they would enjoy more '*light*,' and clearly perceive that '*liberty*' is never endangered by multiplying the number of those who conscientiously 'fear God,' 'regard the Sabbath' and actively support the 'Bible Society.'"

For a reply to the "Analysis of the system of the American Bible Society," we need only refer to the "Expose of the American Bible Society," published last year, by *a member of that institution*, and which was copied into the last volume of the Magazine and Advocate. It will there be seen that the amount of property held by the institution, is 757,000 dollars—that a large proportion of this *is* in Bank and Insurance company stock. By the many impositions practised by the agents of this society—selling instead of giving away their Bibles—refusing Bibles as a donation, and requiring *money* alone—pretending *poverty*, when they hold nearly a million in property—*charity*, and permitting the *accouchement* of a poor desolate female to take place on their very door steps—refusing to her and her new-born babe, the comfort of a warm room, occupied by one of their clerks—professing *disinterestedness*, when their officers are receiving from 1000 to 2500 dollars per annum, for the honor of serving God—*liberality*, when they reduce the wages of their poor laboring females and workmen, in order to add to the already enormous salaries of the high dignitaries—disavowing *sectarism* and pretending to circulate the Scriptures *without note or comment*, when many, if not all the copies they circulate, retain the heading of the different chapters, which are merely the *notes* and *comments* of the translators, and no part of the original Scriptures—by these and various other impositions, we say, public confidence is weakened and credulity nearly exhausted; and something more than the mere *say-so* of these *humble, pious, messengers of God*, is necessary to do away the well founded suspicions, and rebut the solid proofs already advanced by a liberal public. If they are really as honest as they wish to be thought, why was Mr. Romeyn abused for asking a detailed statement of the affairs of the institution? Why was the detailed statement withheld, and a mere *shadow* of its *shade*, made up of assertions, published in reply to the call? Honesty is bolder than this, and disdains such means to stifle, and such deceptions to answer, inquiry. As to the rest of the *slang*, used in the *Post*, it is so well understood and duly appreciated as to need no remarks, and as we write in haste, we therefore thus dismiss it.

G.

EDITORIAL CORRESPONDENCE.

The following shameful instance of shameless begging for "the Lord's Treasury," is narrated by a correspondent in Guilford. It is almost on a par with Dr. Ely's plan of begging from bereaved parents, husbands, wives, children, brothers and sisters, for money to make their deceased friends Everlasting life members of the Sunday school Union.

"I have been, for three years, an observer of many things, which I before took but little notice of. My ideas were first aroused by the impudent assaults of a form in human shape, styled (by himself) a preacher of righteousness. And in my observations nothing has occurred so striking as the assaults of a young lady from your village, one who in former days come out under the cloak of Universalism, falsely claiming that as her standard. But little did she think when she gave up those pretences, and commenced thundering forth language without any meaning upon 'poor Universalists,' that she would bring disgrace upon herself---disgrace incurred by foul emblems of depicted piety. She has not long been an inhabitant of Utica---but has got that instilled which cannot be effaced in a week, month, or year. She took it into her head, probably by assistance, to make a short excursion over the hills, and 'beg for the poor Heathen.' She soon arrived at Litchfield, where she had formerly been acquainted, and commenced her foul impositions upon a lady, over whose head have rolled ninety-five years. She first besought her to give unto the 'poor Heathen' a string of gold beads she had round her neck---but not succeeding in her first attempt, she was determined to extort something from her. This pious soul then went to the old lady's chest, and took therefrom a coverlet; brought it before the old lady, and throwing it upon the floor, kneeled upon it, and implored the God of Heaven to break the stubborn heart of the old lady, endeavoring in this way to frighten her into compliance. But the unshaken confidence of the old lady was not to be broken. O, Delusion! where will she stop?

The *pious lady* finally obtained through the town, property to the amount of thirty dollars, and returned to the devoted village to enjoy the fruits of her labor. This pious lady is a distant relation---and the old lady, a grandmother of mine."

O.

POETRY.

[*For the Magazine and Advocate.*]

PRAISE YE THE LORD!

Come, all join in chorus and sing an high anthem,
In praise of the merciful God we adore;
Let all men be humble before Him, who grants them
Terrestrial blessings and life evermore.
We 'll praise Heaven's King for divine revelation—
For giving to mankind his gospel of love—
For this will we bow with profound adoration,
And praise him on earth, and in heaven above.

In Scripture we find that our all-wise Creator
Did send his dear Son to redeem us from sin,
That man of his mercies might be a partaker,
And enter the kingdom of Heaven, within.
When Jesus was born, lo! the angels of Heaven
Sung anthems of peace and good will to our race,
For deliv'rance from sin, to mankind thus given,
A pledge of salvation, through Heaven's free grace.

O, then may the word, which was oftentimes spoken
By all the apostles and wise men of old,
Be fulfilled to our race, God's oath be not broken—
And all meet in Heaven, as the Scriptures unfold.
Then, hail the bright morning of the Resurrection,
When mankind immortal and happy shall soar;
When corruption shall put on all glorious perfection,
And sing hallelujahs to God, evermore.

New-Berlin, February, 1831. R. R.

[*From the Gospel Herald.*]

VOICE OF REASON.

O! would the sons of folly hear
The voice of reason sound;
Did they but feel the joys which flow
From pure religion's sacred glow,
And beams on all around,
No longer would they court the throng,
Nor with the crowd be borne along—
In sin—year after year.

The fleeting hours of youthful days
Must draw unto a close;
How weak, how empty, and how vain,
Will then appear the silly train—
Which now such beauty shows.
Then let our hearts delight to trace
The wonders of almighty grace,
That beams such lucid rays.

The sacred page is free to all,
Its beauties shine most clear;
There wilt thou learn true knowledge, which
Thy thoughts shall raise—thy minds enrich
With wisdom's stores most dear.
Then cloudless days of calm delight,
With peace of mind, shall still unite,
Pleasures which never pall. S. A. M.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures fade away;
They melt in Time's destroying tide,
And cold are while they stay;
But joys that from Religion flow,
Like stars that gild the night,
Amid the darkest gloom of wo,
Shine forth with sweetest light.

Religion's ray no clouds obscure,
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll;
His heart may break 'neath Sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they 're broke,
Religion lights it still. W. LEGGETT.

A prudent woman, who is sensible how liable she is to errors and mistakes herself, will be little disposed to investigate, or ridicule the domestic conduct of others.

MARRIAGES.

In this village, on Wednesday last, by Rev. D. Skinner, Mr. *Daniel McCarty*, to Miss *Eliza H. Harden*, both of Clinton.

At Mexico, on the 16th inst. by Hon. Avery Skinner, Mr. *Isaac Edick*, of Richland, to Miss *Amy Lamb*, of the former place.

At Union Square, on the 17th inst., by the same, Mr. *William Fuller*, of Richland, to Miss *Harriet Pitcher*, of the former place.

At Mexicoville, by the Rev. D. R. Dixon, Mr. *William Ames*, to Miss *Phæbe Gregory*, all of that place.

DEATH.

FATAL ACCIDENT.

In Locke, Cayuga county, on the 8th December, last, *Lydia*, daughter of Nathaniel Freeman, in the 17th year of her age. The deceased, for several years past, had been subject to fits, which were the cause of her sudden exit. As her father and several others were at work upon the roof of the house, adjusting some shingles, she came out of the house and stood near the well; when the father requested some one to direct her to return. The words were scarcely out of his mouth, when (as is supposed,) she was seized with an epileptic fit, and plunged immediately into the well. She was taken from the same, in about 12 or 15 minutes, and, by some exertion, restored to life; but, on examination, it was discovered that she had received a wound upon the head in falling, which must inevitably terminate her existence. In a few hours the vital spark was extinct, and her spirit took its flight to God who gave it. The consolations of that gospel, which breathes "peace on earth and good will to men," were tendered to the mourners, and a large collection of friends, who had assembled to pay their respect to departed worth, by Rev. J. Chase, of Genoa, from the very appropriate words found in Job xvi: 5.

LETTERS CONTAINING REMITTANCES,

Received at this office during the week ending Feb'y. 26.

E. C., Middlebury, (O.) $5; A. P. and L. B., Stratford, $1,50 each; J. M., White creek, $3; P. M., Sing-Sing, $3; S. H., Avon, $1; O. H., Butler, $6; A. H. and S. C., Yatesville, $3; S. W., Greenfield, [illegible]; E. C. F., Frostville, (O.) $1; P. C., Troy, $5; W. W., Cleveland, (O.) $3; J. P. P., Lewistown, (Pa.) $5; A. P., West Turin, $1,50; B. H., Melmore, (O.) $1; S. S., per P. M., Parkman, (O.) $2; D. H., Mount Upton, $1; A. N. B., Manchester, former remittance received.

[*For the Magazine and Advocate.*]

ANECDOTES.

As the following anecdote may show the spirit and disposition which men act from, I will give it to you in a few words:

A number of years since, there was an old Schoolmaster of mine, by the name of Halsey. I shall long remember him, for he has given me many a flogging on the principles of his creed, which were, to punish the innocent instead of the guilty, and to imitate his God, in showing mercy to whom he willed. This man, while living at Whitesboro', was called upon by an old gentleman, by the name of Edward Sherman, who was a man of extensive information, and who had fled from England, because he could not swallow the creeds of men. Mr. Halsey invited him to dinner—during the conversation, at that time, Mr. Sherman acknowledged himself a Unitarian Christian. Mr. Halsey immediately said, "I do not believe you are any more a Christian than the devil is!" Mr. Sherman arose, and addressed Mr. H. in the following language: "Sir, I thank you kindly for *your dinner*, but I do not thank you for *your charity*; for I believe a spirit like thine would burn a man at the stake." C. S. B.

SABBATH BREAKING.

The saying verified, that compelling men to be good, makes them worse.

The following may show the impropriety of compelling men to keep the Sabbath, according to law, when they are not rationally convinced it is their duty:

About 1813, there was a law in force, of the above nature, in this town. A Deacon of the church, who was in the habit of carrying on the prosecutions against offenders, happened to be seen, by a man, in his garden, on the Sabbath, pulling up some weeds. The said man knowing that, at this time, there was a complaint entered against him by the Deacon, goes to him and says, "If you do not withdraw the prosecution against me, and pay the cost, I will, as soon as possible, commence one against you for weeding your garden on the Sabbath." However innocent the Deacon might have been, he withdrew the prosecution.

New-Hartford, Feb. 5, 1831. C. S. B.

PRINTERS.

There are dark spots on the fairest features of existence, and the Printer, though subject in his vocation to more *crosses* and *shades* and *blots* and *blurs* and *pressures* and *false-impressions*, than most other men; yet he has many *fair proofs* of the kindness of patrons and friends, to cheer him in his course; a consolation that he *distributes* knowledge to thousands, *chases* the *wrinkles* from the brow of care, *corrects* the *errors* and removes the *false impressions* of the public mind—*planes* down the asperities, and *smoothes* the prejudices of life—and though he is aware that he is but a poor *type* for the observance of others, and does not aspire to *lead* the way, yet he ever strives to make his paper an *index* to *point* to an *upright line* of conduct—the *receptacle* of opinions and sound moral sentiments that all may *copy*. For this he asks but the approval of good men, and the encouragement of kind patrons—and though when he shall be *struck off* from the *file* of life—a *period* put to his earthly existence, and the *coffin* become the *receptacle* of his *form*, no *column* or *imposing-stone* shall *mark* the spot where is fixed the narrow, clayed *bed*, yet he trusts his memory will remain *imprinted* on the hearts of his friends, his *errors* be *erased* from their recollection, and no *register* of his faults being recalled against him, he may stand at the final *revisal*, *justified* before the Great *Head* and *Found* of all mercy and goodness.

SOCIETY.

Notwithstanding all we meet with in books, in many of which, no doubt, there are a good many handsome things said upon the sweets of retirement, &c.—yet still "*it is not good for man to be alone:*" nor can all which the cold-hearted pedant stuns our ears with upon the subject, ever give one answer of satisfaction to the mind; in the midst of the loudest vauntings of Philosophy, Nature will have her yearnings for society and friendship;—a good heart wants some object to be kind to—and the best parts of our blood, and the purest of our spirits, suffer most under the destitution.

Let the torpid Monk seek Heaven comfortless and alone——God speed him! For my own part, I fear, I should never so find the way: let me be wise and religious—but let me be a man: wherever thy Providence places me, or whatever be the road I take to get to Thee—give me some companion in my journey, be it only to remark to, how our shadows lengthen as the sun goes down;—to whom I may say, How fresh is the face of Nature! How sweet the flowers of the field! How delicious are these fruits! [*Sterne.*

PROGRESSION OF HAPPINESS.

To the eye of man, the sun appears a pure light—a mass of unmingled glory. Were we to ascend with a continual flight towards this luminary, and could we, like the eagle, gaze directly on its lustre, we should, in our progress, behold its greatness continually to enlarge, and its splendor become every moment more intense. As we rose through the heavens we should see a little orb changing gradually into a great world, and as we advanced nearer and nearer, should behold it expanding every way, until all that was before us became an universe of excessive and immeasurable glory. Thus the heavenly inhabitant will, at the commencement of his happy existence, see the divine system filled with magnificence and splendor, and arrayed in glory and beauty; and as he advances onward through the successive periods of duration, will behold all things more and more luminous, transporting and sunlike, forever.—*Dwight.*

As the vine which has long twined its graceful foliage around the oak, and been lifted by it into sunshine, will, when the hardy plant is rifled by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so is it beautifully ordered by Providence, that woman, who is the mere dependant and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

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